摛藻堂四庫全書薈要

经部

欽定四庫全書薈要

經部

欽定禮記義疏卷七十九

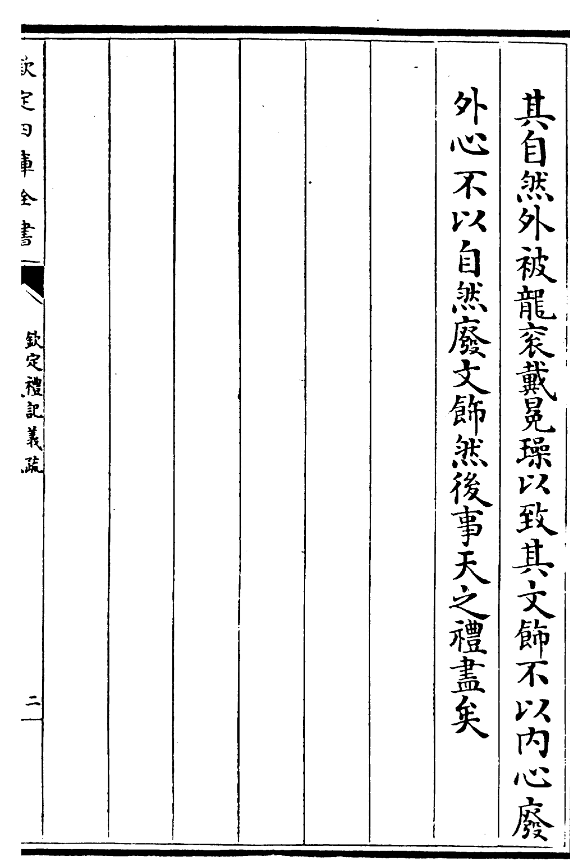
詳校官編修臣程嘉謨

欽定四庫全書薈要卷二千五百四十二 經部

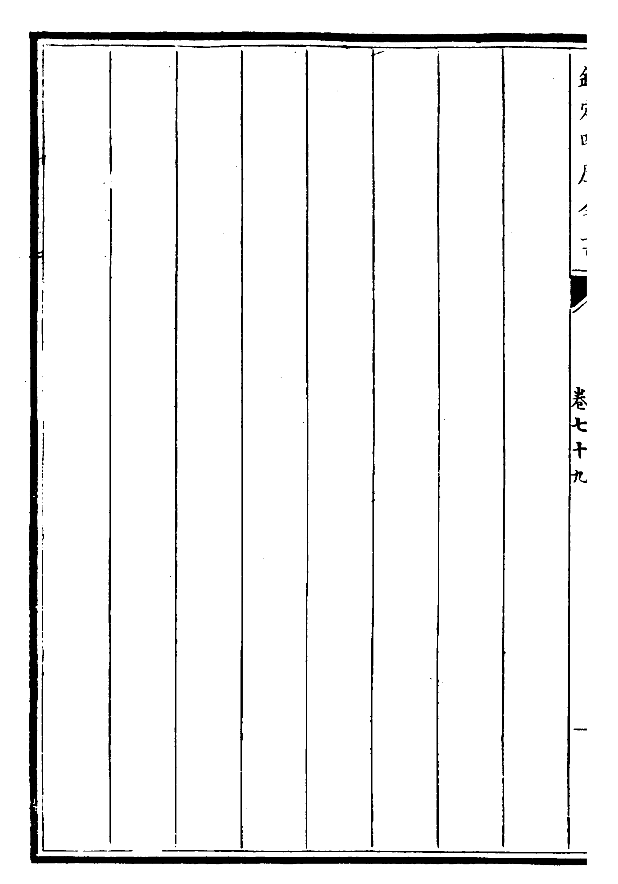
欽定禮記義疏卷七十九 禮器圖二

裘

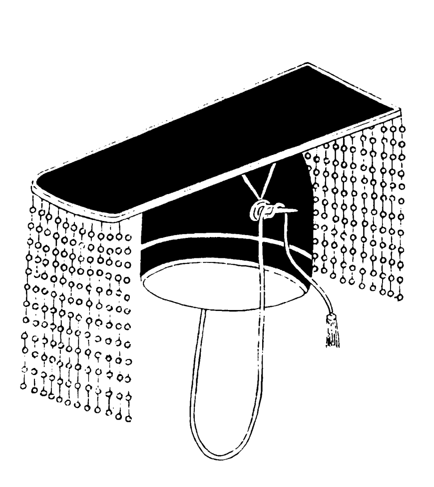
案周官司服祀昊天上帝則服大裘而冕祀五帝亦如之享先王則衮冕司裘掌為大裘以共王祀天之服郊特牲祭之日王被衮以象天戴冕璪十有二旒則天數也鄭司農曰大裘黑羔裘服以祀天示質也玉藻又曰禮不盛服不充故大裘不裼則襲用龍衮可知也張融謂王至泰壇脱衮服裘鄭志謂大裘之上又有玄衣此皆無據陳氏祥道曰先王祀天有質以示内心之敬有文以示外心之勤内服大裘以因



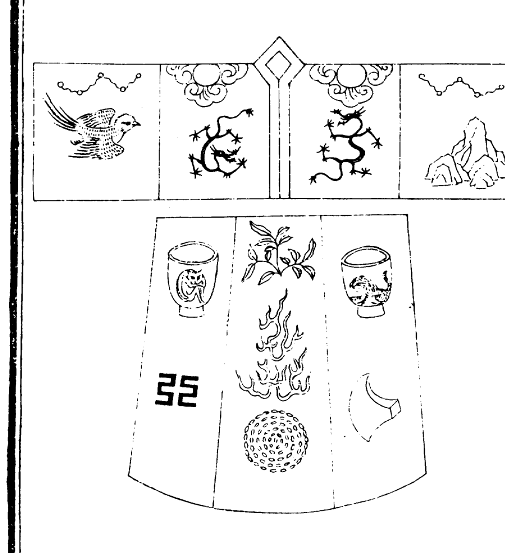
其自然外被龍衮戴冕璪以致其文飾不以内心廢外心不以自然廢文飾然後事天之禮盡矣



袞冕



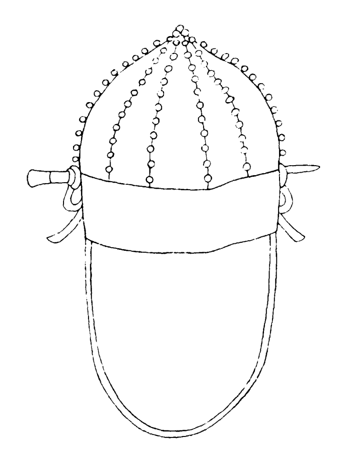
袞服



案虞書稱舜觀古人之象作服日月星辰山龍華蟲作繪宗彝藻火粉米黼黻絺繡蔡氏沈曰日月星辰取其照臨山取其鎮龍取其變華蟲雉取其文六者繪之於衣宗彝虎蜼取其孝藻取其潔火取其明粉米取其養黼若斧形取其斷黻兩己相背取其辨六者繡之於裳所謂十二章也冕十二旒旒十二玉郊特牲曰祭之日王被衮以象天戴冕璪十有二旒則天數也是十二章者殆合在天之象在地之形以致

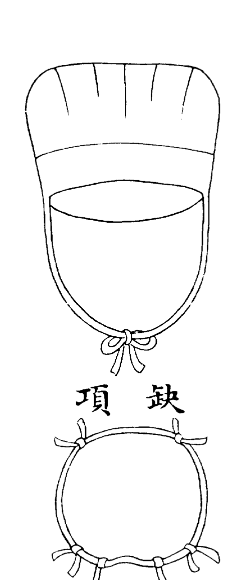
備物之敬周未嘗異於虞也鄭氏康成乃謂周取日月星三者於旂常而服止九章此說非也夫周之文物日備故夫子取周之冕豈其大祭之服而采章有損於前代者左氏謂旗有三辰未嘗謂服無三辰也況上公服九章而王服亦九章豈周禮正名分别嫌疑辨等殺之意哉

弁

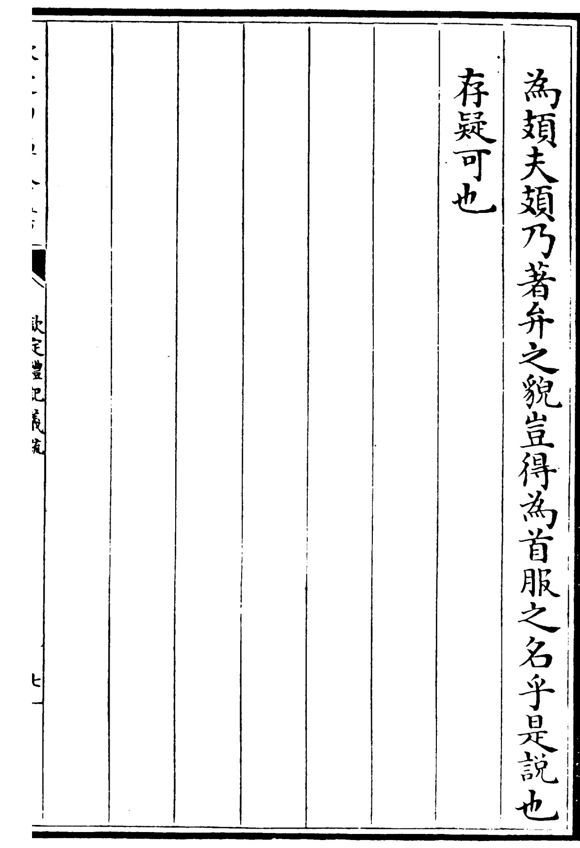


案周禮弁師掌王之皮弁會五采玉璂象邸玉笄士冠禮皮弁服素積緇帶素韠爵弁服纁裳純衣緇帶韎韐又有韋弁者以韎韋為之則兵服也周禮於王及諸侯卿大夫之皮弁會上有五采三采二采玉璂象邸之飾唯不言士弁之飾則無飾可知矣鄭注又謂爵弁制同於冕但無旒為異或又謂爵弁即韋弁抑知弁以合手為象固與冕殊形而韋弁施之武事又與爵弁異用也哉

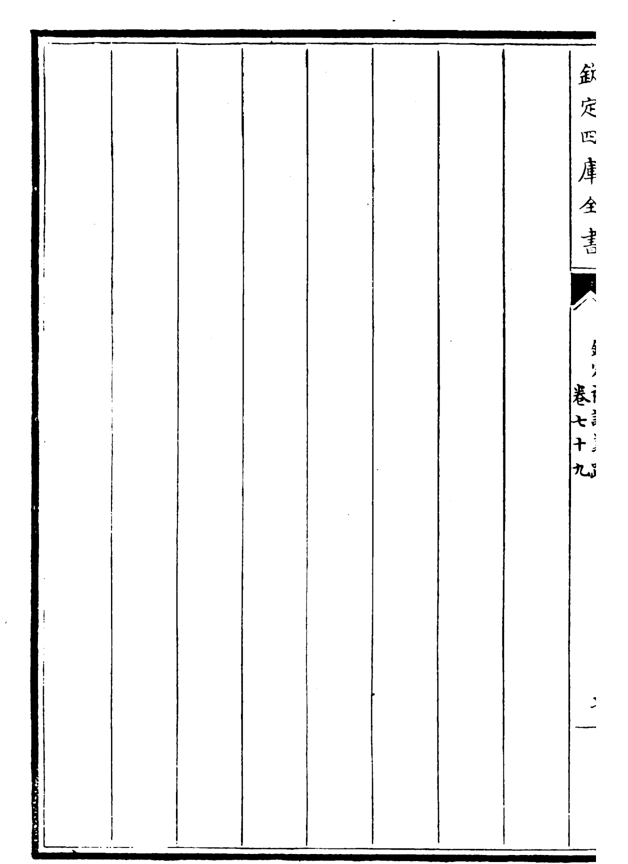
緇布冠



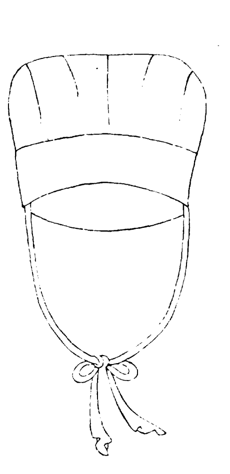
案儀禮士冠禮緇布冠缺項青組纓屬于缺緇纚廣終幅長六尺記曰始冠緇布之冠也冠畢即不復著所謂冠而敝之也惟庶人則終著之詩云臺笠緇撮是也鄭氏康成曰缺讀如有頍者弁之頍緇布冠無笄者著頍圍髮際結項中隅有四綴以固冠項中有纓亦由固頍為之屬猶著也無笄者纓而結其條也案後經文云右手執項則此項乃冠之項因項而得名也云缺項者蓋以此結補項間之缺耳鄭乃改缺


為頍夫頍乃著弁之貌豈得為首服之名乎是説也

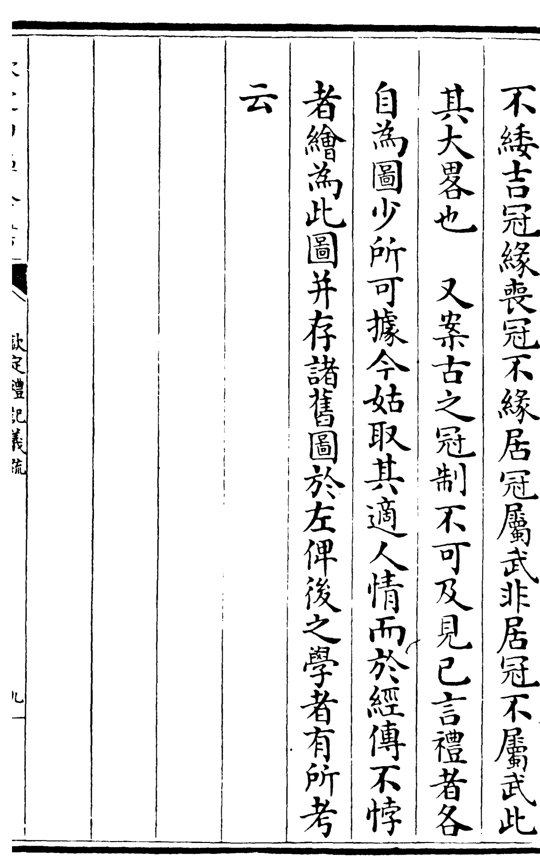
存疑可也


欽定四庫全書
卷七十九

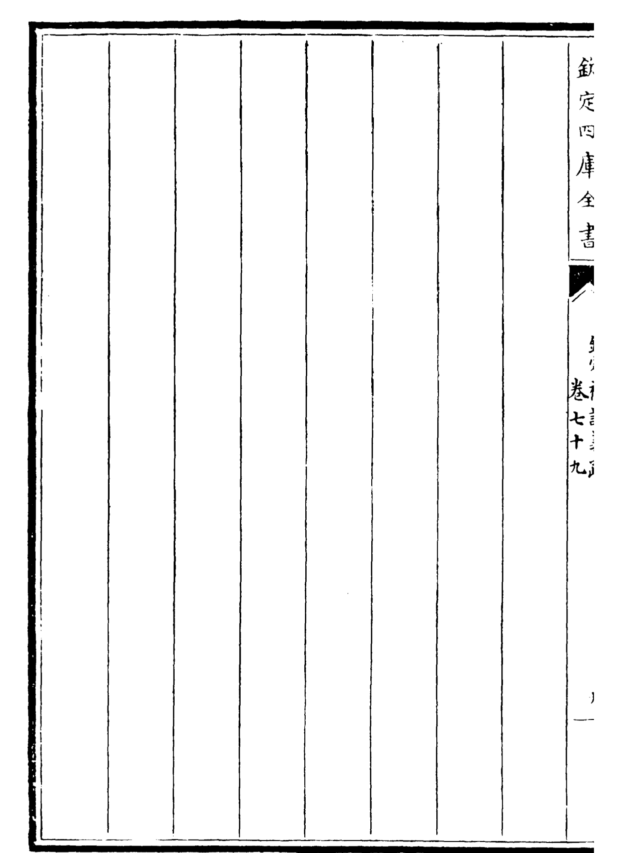
冠



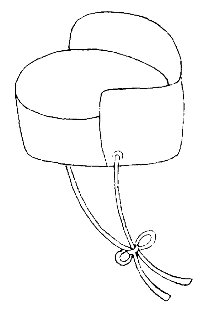
案士冠禮有玄冠鄭氏注云玄冠委貌也周官司服有冠弁服注又云委貌也聶氏崇義述舊圖謂夏曰毋追殷曰章甫周曰委貌後代轉以巧意改新而易其名耳然則委貌也章甫也毋追也冠弁也並用緇布為之故皆可以玄冠名之其制有梁有武有纓有緌有紕有縮縫有横縫有襞積或五或七大抵吉冠左辟喪冠右辟吉冠内畢喪冠外畢吉冠圜喪冠厭吉冠玄喪冠素吉冠不條屬喪冠條屬吉冠緌喪冠



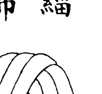
不緌吉冠緌喪冠不緌居冠屬武非居冠不屬武此其大畧也　又案古之冠制不可及見已言禮者各自為圖少所可據今姑取其適人情而於經傳不悖者繪為此圖并存諸舊圖於左俾後之學者有所考云


欽定四庫全書
卷七十九

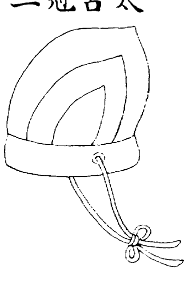
太古冠一



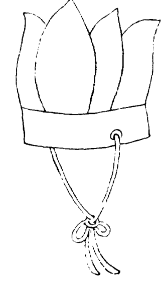
緇布冠

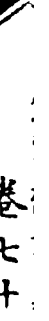


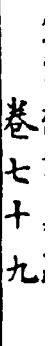
太古冠二



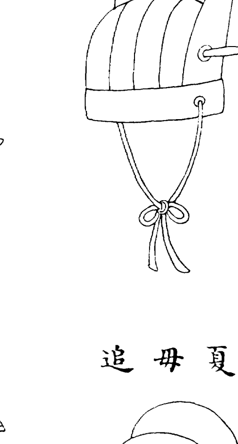
張鎰委貌







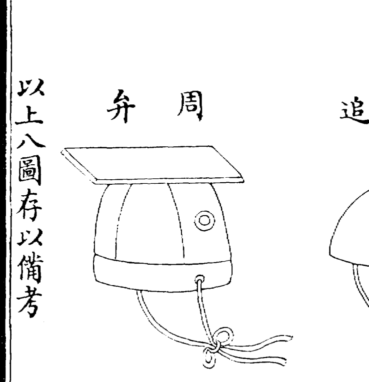
梁正委貌



殷章甫

夏毋追

周弁



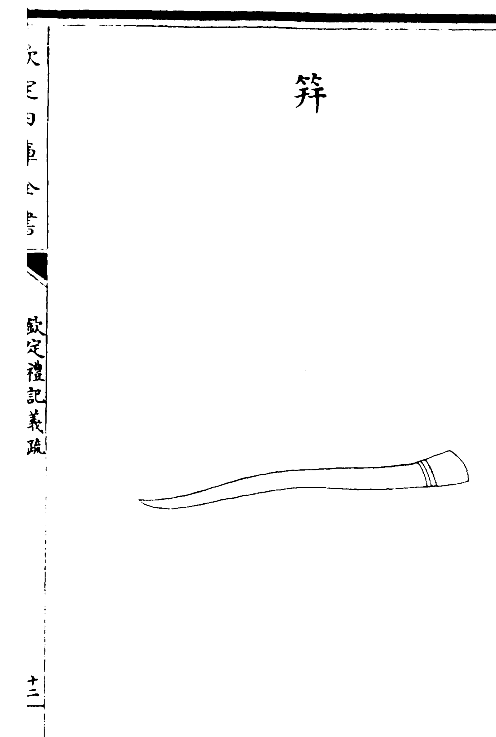
以上八圖存以備考

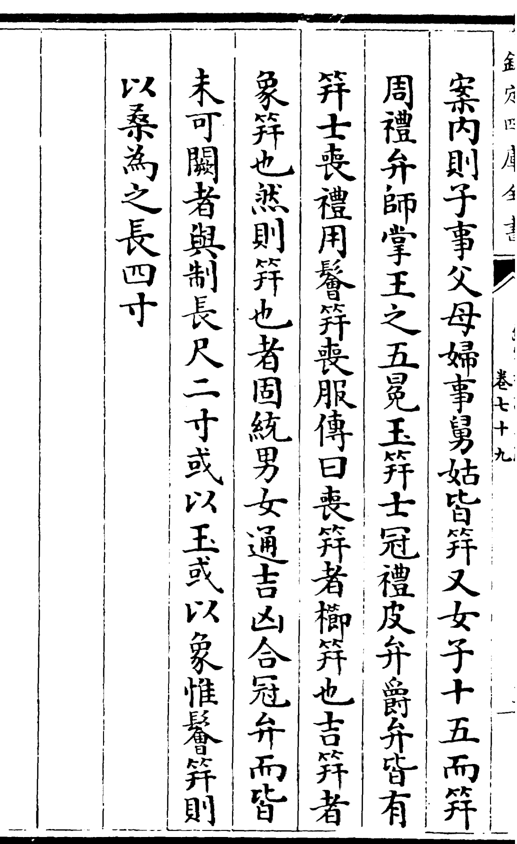
縰

總

案縰以韜髮作紒總以束髮之本而垂餘髻後以為飾皆緇繒為之蓋先以縰韜髮而結之又用笄固髻然後束其本而垂其餘縰廣終幅長六尺蓋髮之多少長短大槩如此總則束其本而垂之似不必六尺也陳氏祥道曰孔穎達總尺二寸此不可考

笄

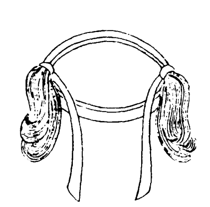




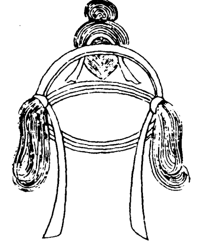
案内則子事父母婦事舅姑皆笄又女子十五而笄周禮弁師掌王之五冕玉笄士冠禮皮弁爵弁皆有笄士喪禮用鬠笄喪服傳曰喪笄者櫛笄也吉笄者象笄也然則笄也者固統男女通吉凶合冠弁而皆未可闕者與制長尺二寸或以玉或以象惟鬠笄則以桑為之長四寸



角



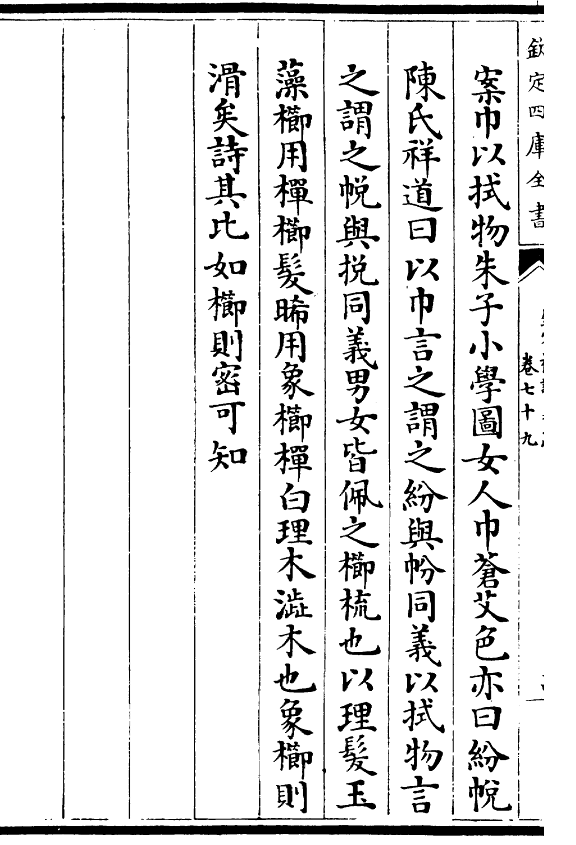
羈



案髦有二兩角夾囟曰角三角縱橫午達於項上曰羈亦有以男女分左右者總謂之髦蓋子生三月剪髮留髦於首髮既畢長又以他髮作髦而著之於首父母俱歿乃去之内則子拂髦是拂塵乃著之也未冠笄者男女皆然惟婦不言拂髦蓋自笄後用鬠首時已去之據雜記女二十而笄燕則鬈首蓋許嫁則去之則去髦之期可知矣

巾

櫛



案巾以拭物朱子小學圖女人巾蒼艾色亦曰紛帨陳氏祥道曰以巾言之謂之紛與帉同義以拭物言之謂之帨與捝同義男女皆佩之櫛梳也以理髮玉藻櫛用樿櫛髮晞用象櫛樿白理木澁木也象櫛則滑矣詩其比如櫛則密可知

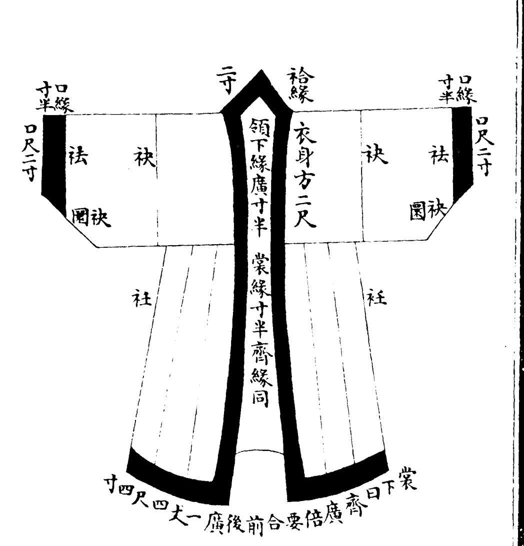
玄端

案儀禮士冠禮玄端玄裳黄裳雜裳緇帶爵韠特牲饋食禮主人冠玄端玉藻諸侯朝玄端夕深衣雜記端衰喪車皆無等周禮司服其齊服有玄端素端鄭司農云衣有襦裳者為端鄭康成云變素服言端者明異制端者取其正也士之衣袂皆二尺二寸而屬幅是廣袤等也其袪尺二寸大夫以上侈之者半而益一其袂三尺三寸袪尺有八寸也賈氏公彦曰玄端即朝服十五升布衣也不言朝服而言玄端者欲

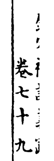
見色而取其正也陳氏祥道曰司服言諸侯孤卿大夫士之服而繼之以齊服玄端則玄端者非特士之齊服而已古者端衣或施之於冕或施之於冠大戴禮曰武王端冕而受丹書樂記魏文侯曰端冕而聽古樂此施於冕者也冠禮冠者玄端内則子事父母冠緌纓端韠紳公西華曰端章甫此施之於冠也蓋玄冠齊服也諸侯與士以為祭服大夫士以為私朝之服天子至士又皆以為燕服然則端衣所用廣矣

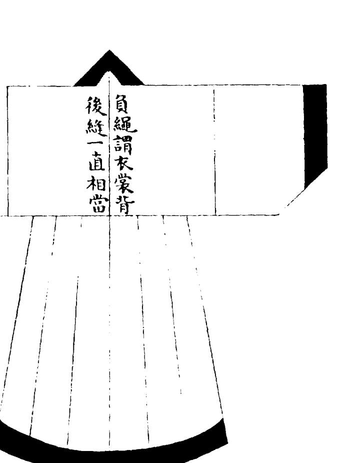
哉

深衣前圖

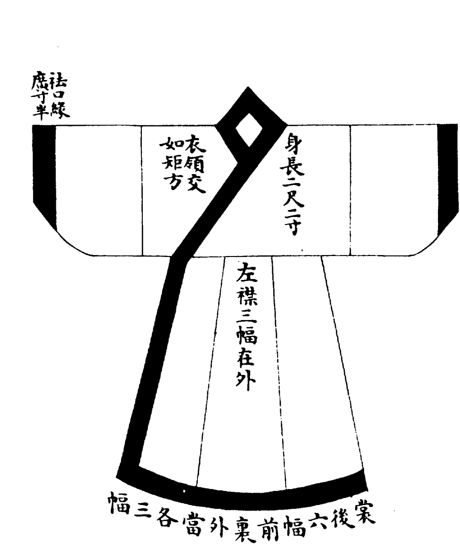

袷緣二寸
口緣寸半
口尺二寸
袪
袂
袂圜
領下緣廣寸半
衣身方二尺
袂
袪
袂圜
口緣寸半
口尺二寸
衽
裳緣寸半齊緣同
衽
裳下曰齊廣倍要合前後廣一丈四尺四寸

深衣後圖





深衣交領圖

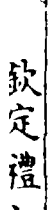


案衣之制同而名異者純之以采曰深衣純之以素曰長衣純之以布曰麻衣著在朝服祭服之内曰中衣而深衣則最為簡便者其制應規矩繩權衡袂圜以應規曲袷如矩以應方負繩及踝以應直下齊如權衡以應平衣身方二尺用布幅二尺二寸之廣而縫其二寸也袂方二尺廣與衣身相等也袪廣尺二寸殺其八寸也裳則上狹而下闊以布六幅斜裁為十二幅皆寛者居下狹者居上合六幅計之下畔一

丈四尺四寸則要縫半之為七尺二寸所謂要半下齊倍要也續衽鉤邊者鄭注云續屬也衽在裳旁者也連屬之不殊裳前後也玉藻疏曰衽有殺而下者謂喪服之衽廣頭在上狹頭在下也有殺而上者謂深衣之衽寛頭在下狹頭在上也衽屬衣則垂而放之則喪服及朝祭之服也屬裳則縫之以合前後則深衣之衽也葢續衽者乃聯屬其裳際兩旁之衽而鉤邊者縫既畢又將其有幅之一旁覆掩其去幅之

一旁而鉤縫其所裁之邊也大抵深衣之異於凡服者有六凡服衣裳不相連而深衣則連衣裳一也凡服幅前三後四深衣則斜裁六幅為十二幅二也凡服之帶三分帶下而紳居二深衣則帶當無骨者三也凡服上下殊名深衣則名通上下四也凡服吉凶異用深衣則通乎吉凶五也凡服男女殊制深衣則男女制同六也此所以無適不宜而為善衣之次也

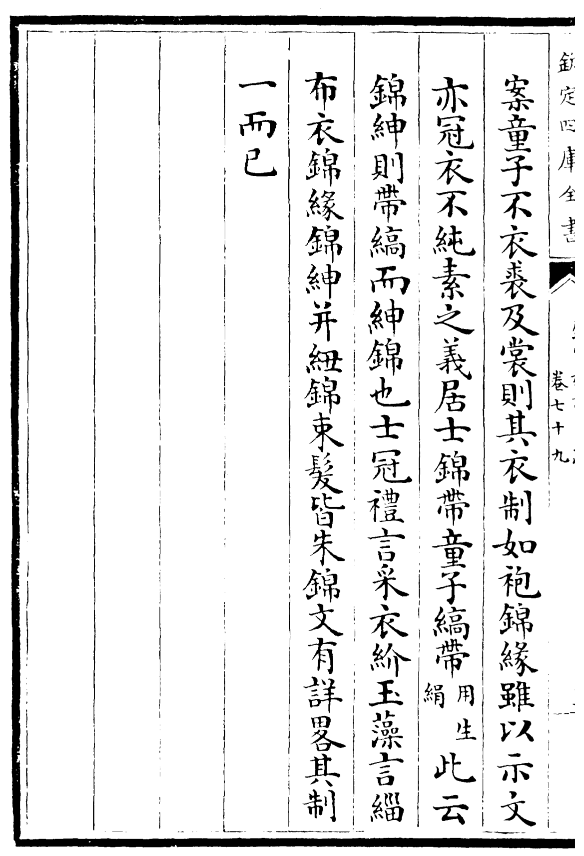
黼裘



案王藻曰唯君有黼裘以誓省鄭注黼裘者以黒羊皮雜狐白為黼文作裘也陳氏澔曰國君可衣黼裘以誓軍旅省耕斂　又案羔裘麛裘鹿裘狐白裘狐青裘虎裘狼裘熊羆裘犬羊裘裘名不一要皆隨事異服則文武吉凶之用不一也隨色異名則玄黄純雜之施不同也良裘則其質美功裘則其功多周官有掌皮有裘氏有司裘所以制章身之具酌文質之宜者不亦詳乎

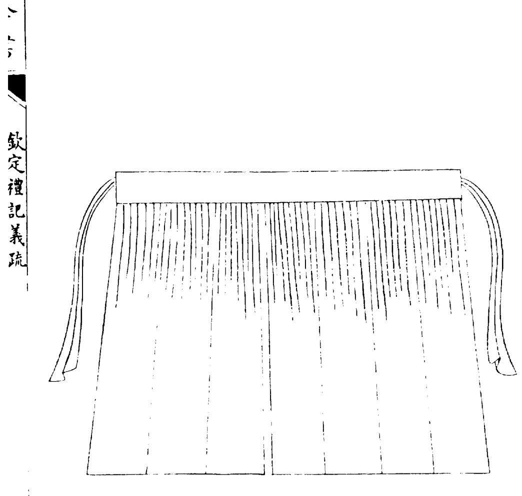
童子緇衣錦緣

錦紳



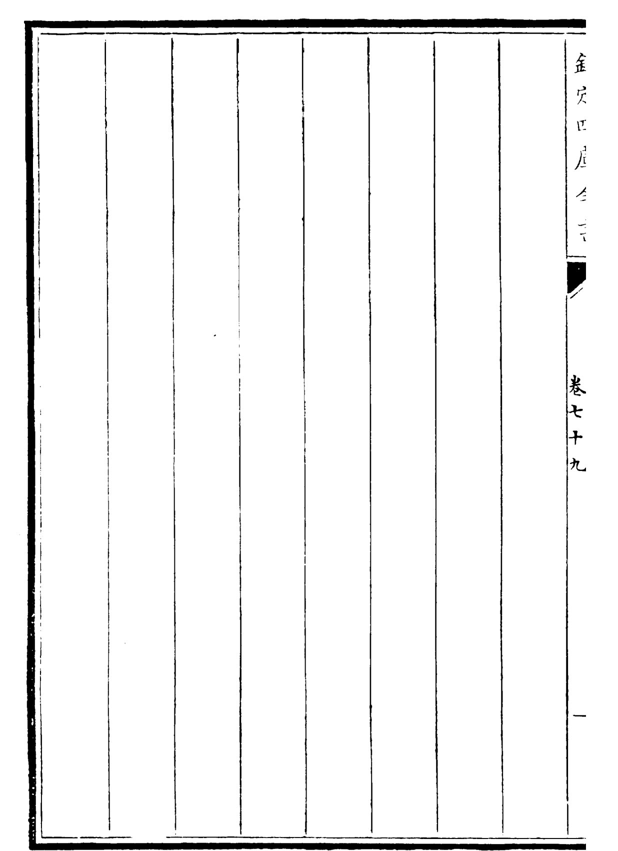
寀童子不衣裘及裳則其衣制如袍錦緣雖以示文亦冠衣不純素之義居士錦帶童子縞帶用生絹此云錦紳則帶縞而紳錦也士冠禮言采衣紒玉藻言緇布衣錦緣錦紳并紐錦束髮皆朱錦文有詳畧其制一而已

裳



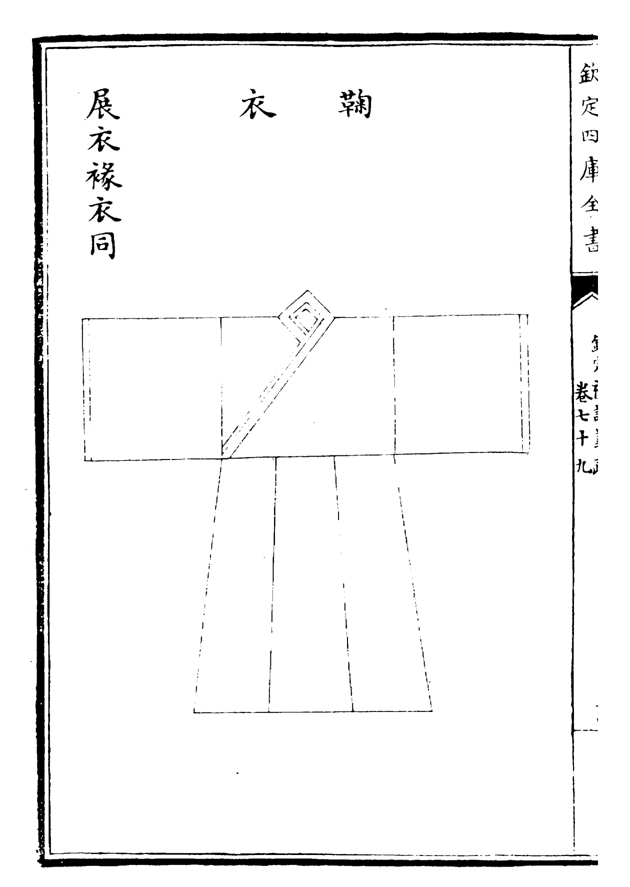
案古聖人取諸乾坤垂衣裳以治天下則裳已與衣並作至周而裳制大備書顧命有黼裳蟻裳彤裳士冠禮爵弁服纁裳又素積玄裳黄裳雜裳士喪禮凡衰外削幅裳内削幅幅三袧注袧者謂辟兩側空中央也裳前三幅後四幅深衣裳前後十有二幅乃用布六幅斜裁之寛者居下狹者居上也士喪記明衣有前後裳不辟長及轂論語曰非帷裳必殺之殺者有殺縫而無辟積也夫非帷裳斯無辟積則朝服祭

服之有辟積可知矣衰之裳三袧則吉裳不特三袧可知矣明衣裳之長及轂則凡裳不止及轂可知矣深衣裳十二幅則凡裳之幅皆前三後四可知矣鄭氏康成謂深衣連衣裳又婦人服衣裳同色夫深衣之衣裳連則凡裳之不與衣連可知矣婦人之衣裳色同則男子之裳與衣殊色可知矣玉藻曰衣正色裳閒色夫衣裳之正閒異色此古人貴上體賤下體之意也夫



褘衣

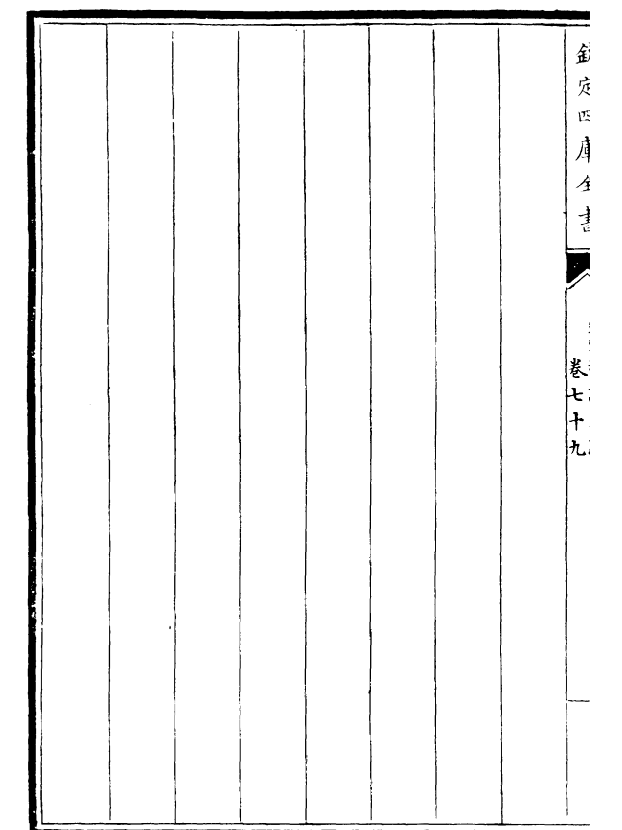
揄狄屈狄同


鞠衣
展衣褖衣同

案周禮內司服掌王后之六服褘讀翬衣揄狄讀搖翟闕狄讀翟鞠衣展衣褖衣王藻王后褘衣大夫揄狄褘揄狄讀同上君命屈讀闕狄再命褘讀為鞠衣一命襢衣士褖衣內司服專言后之六服玉藻則言后夫人以下六等之服也爾雅云伊洛而南素質五色皆備成章曰翬江淮而南青質五色皆備成章曰鷂鷂音搖此謂刻畫雉形以為后夫人服也六服皆衣裳相連褘色玄揄狄青屈狄赤鞠衣黃襢衣白褖衣黑翬揄二衣皆刻

繪為雉形而五采畫之闕狄則刻形而不畫蓋褘衣后祭先王之服也上公之夫人亦服之揄狄后祭先公之服也三夫人三公之妻侯伯之夫人及王姬下嫁於諸侯者亦服之闕狄后祭羣小祀之服也子男之夫人亦服之鞠衣后告桑之服也九嬪公之孤之妻侯伯子男之卿之妻亦服之展衣后禮見王及賓客之服也公之卿大夫之妻侯伯子男之大夫之妻亦服之褖衣后進御於王之服也女御及公侯伯子

男之士之妻亦服之其祭服止於三以婦人無外事也其衣裳連而不殊以婦人之德本末純一故也其服裏而不禪以陰成於偶不若陽成於奇也其諸侯之臣之妻皆以次受服者夫尊於朝妻榮於室也

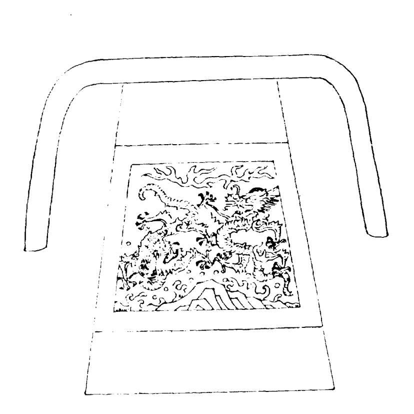


韠
士

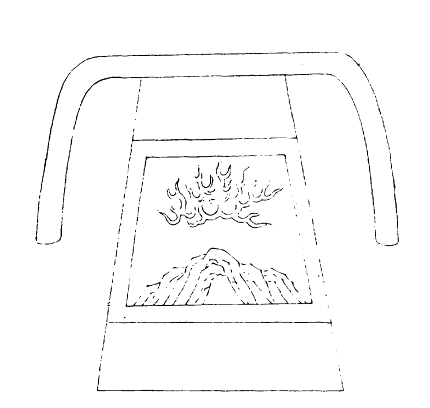
韍韎韐略同

頸
五寸
肩
革帶
肩
革帶
會
領
大夫圜兩肩
諸侯殺上下五寸補以他物
紕
紕
采
素
采
紃
純
紃
紕所不至下五寸

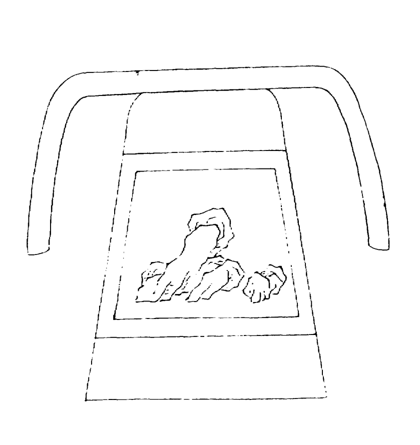
天子韠



諸侯韠

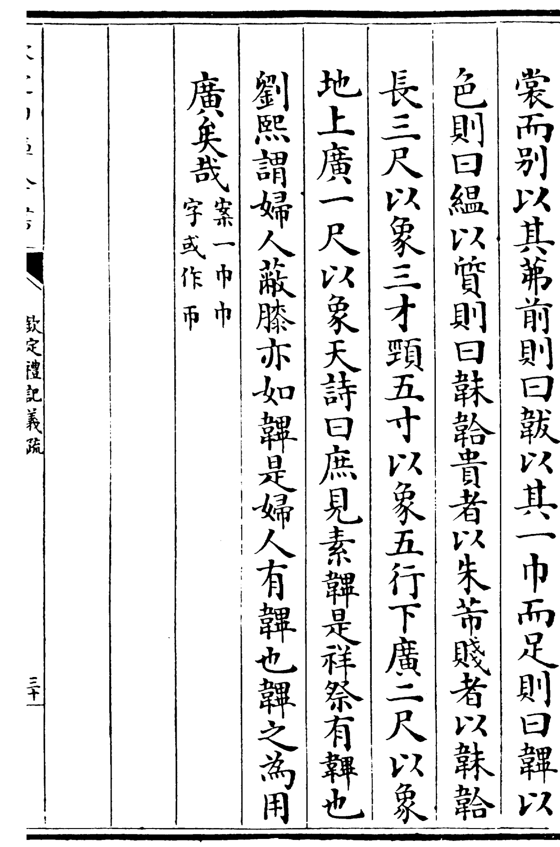


大夫韠

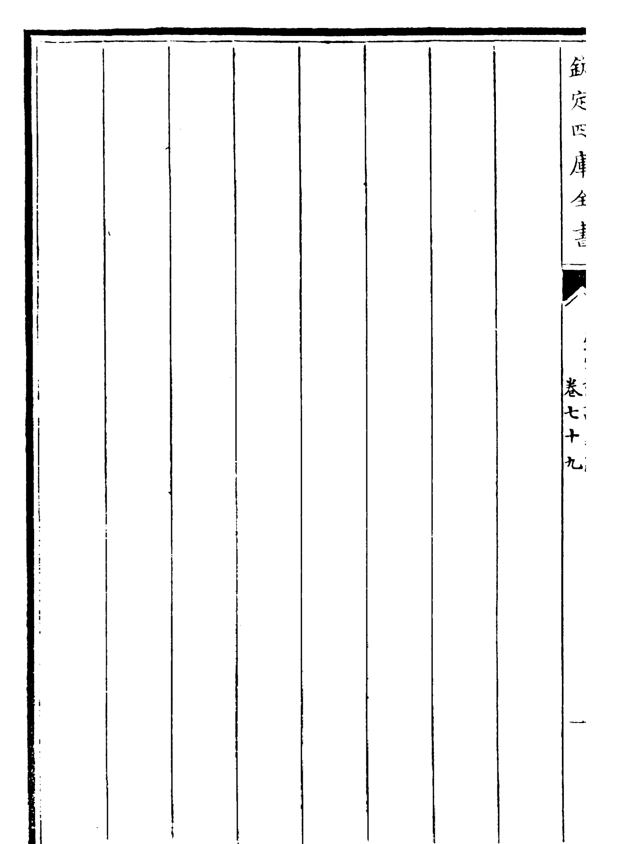


案禮記玉藻韠君朱大夫素士爵韋圜殺直天子直公侯前後方大夫前方後挫角士前後正韠下廣二尺上廣一尺長三尺其頸五寸肩革帶博二寸鄭注此玄端服之韠也韠之言蔽也凡韠以韋為之必象裳色則天子諸侯玄端朱裳大夫素裳士玄裳黃裳雜裳也皮弁服皆素韠圜殺直目韠制也直者四角直無圜殺也前後方者殺四角使之方變於天子也所殺者去上下各五寸前方後挫角者圜其上角變

於君也韠以下為前以上為後前後正者士賤與君同不嫌也正直方之閒也天子之士則直諸侯之士則方頸五寸亦謂廣也頸中央肩兩角皆上接革帶以繫之肩與革帶廣同凡佩繫於革帶孔疏曰知此韠非祭服韠者若其祭服則君與大夫士無别同是赤色何得云大夫素士爵韋乎且祭服之韠大夫以上謂之韍士爵弁謂之靺韐不得稱韠也陳氏祥道曰韠之作也在衣之先其服也在衣之後其色則視



裳而別以其韠前則曰韍以其一巾而足則曰韠以色則曰緼以質則曰韎韐貴者以朱芾賤者以韎韐長三尺以象三才頸五寸以象五行下廣二尺以象地上廣一尺以象天詩曰庶見素韠是祥祭有韠也劉熙謂婦人蔽膝亦如韠是婦人有韠也韠之為用廣矣哉案一巾巾字或作帀

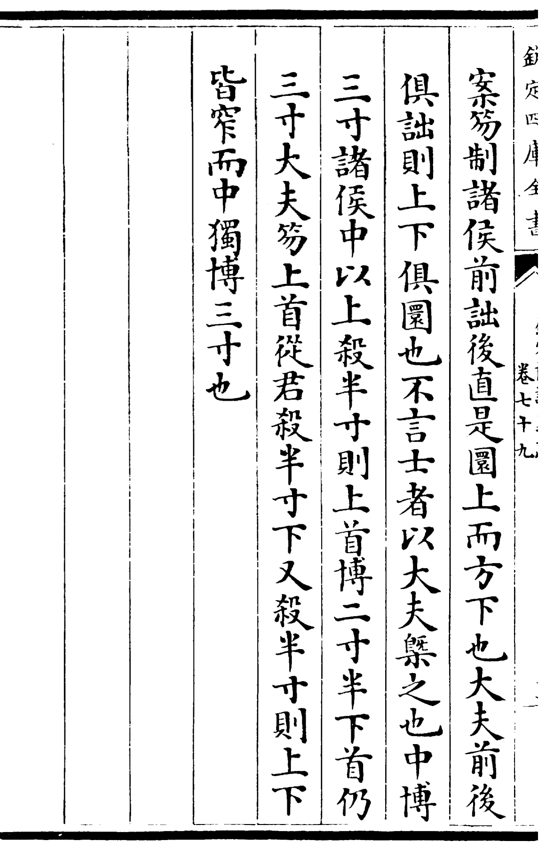


卷七十九

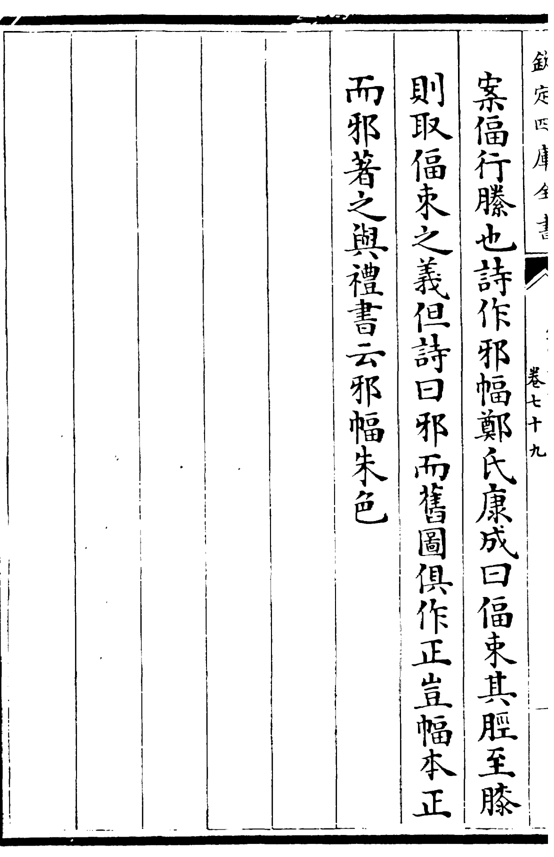
諸侯荼

大夫笏

士竹本


案笏制諸侯前詘後直是圜上而方下也大夫前後俱詘則上下俱圜也不言士者以大夫槩之也中博三寸諸侯中以上殺半寸則上首博二寸半下首仍三寸大夫笏上首從君殺半寸下又殺半寸則上下皆窄而中獨博三寸也

偪

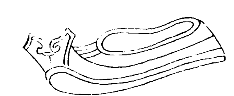


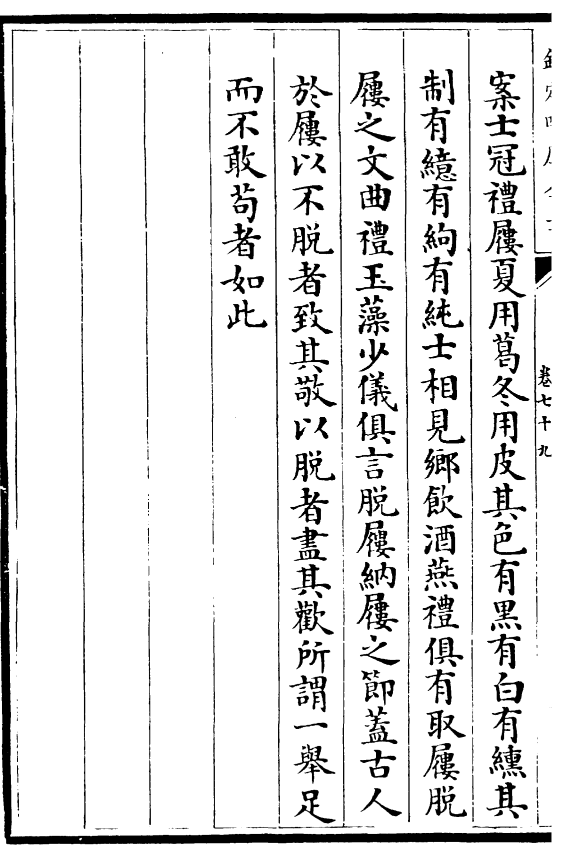
案偪行縢也詩作邪幅鄭氏康成曰偪束其脛至膝則取偪束之義但詩曰邪而舊圖俱作正豈幅本正而邪著之與禮書云邪幅朱色



屨

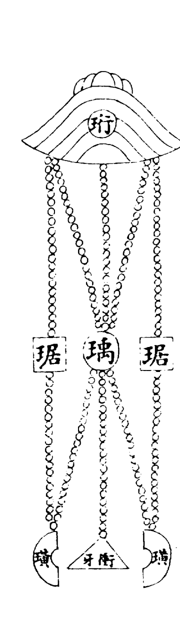






案士冠禮屨夏用葛冬用皮其色有黑有白有纁其制有繶有絇有純士相見鄉飲酒燕禮俱有取屨脱屨之文曲禮玉藻少儀俱言脱屨納屨之節葢古人於屨以不脱者致其敬以脱者盡其歡所謂一舉足而不敢茍者如此

佩

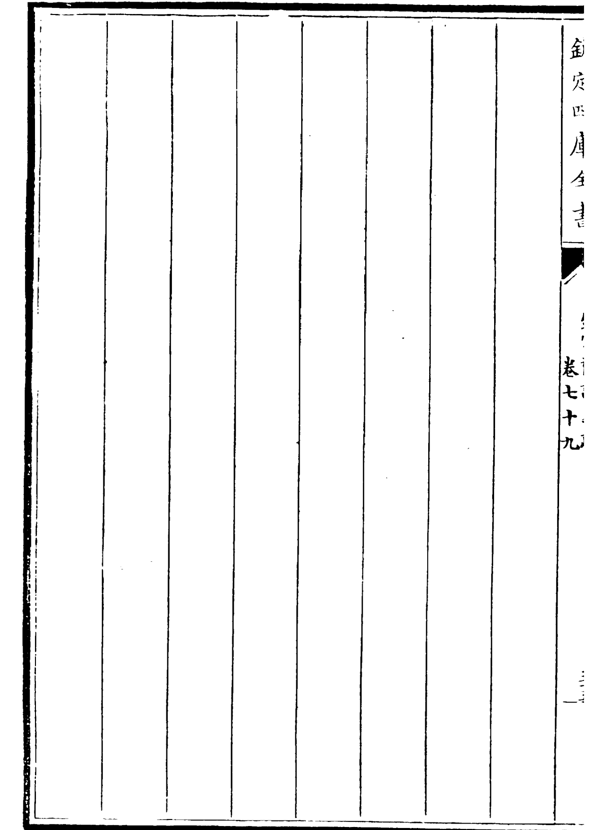


組綬

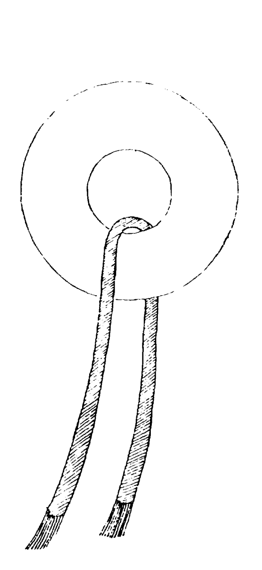


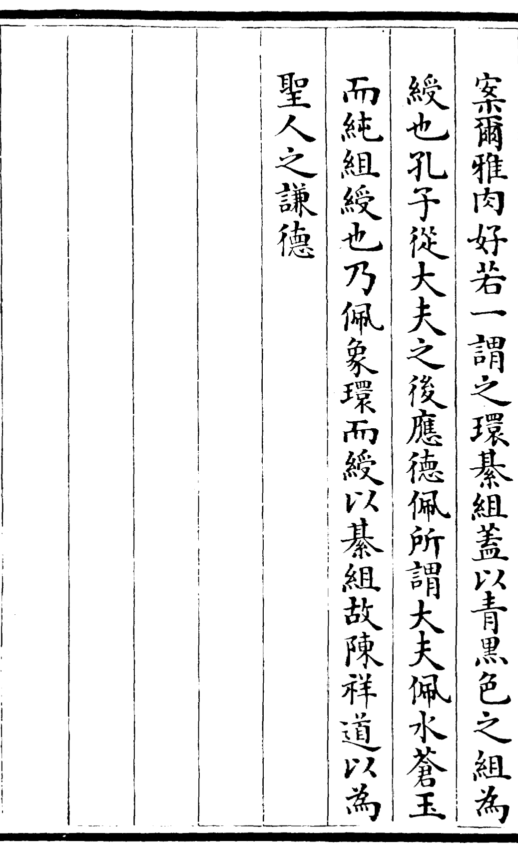
案禮記玉藻曰古之君子必佩玉右徵角左宮羽又曰凡帶必有佩玉惟喪否佩玉有衝牙天子佩白玉而玄組綬公侯佩山玄玉而朱組綬大夫佩水蒼玉而純組綬世子佩瑜玉而綦組綬士佩瓀玟而緼組綬大戴禮曰下車以佩玉為度上有雙衡下有雙璜衝牙玭珠以納其間琚瑀以雜之陳氏祥道謂其上衡下璜中有琚瑀下有衝牙貫之以組綬納之以蠙珠而其色有白蒼赤之辨其聲有角徵宮羽之應其

象有仁智禮樂忠信道德之備或結或垂所以著屈伸之理或設或否所以適文質之儀此所以純固之德不內遷非僻之心無自入也蓋衡以平其心璜以中其德琚欲其有所安牙欲其有所制右徵角所以象事與民左宮羽所以象君與物趨以采齊行以肆夏所以比於樂周旋中規折旋中矩所以比於禮則佩之為物奚適而非道也

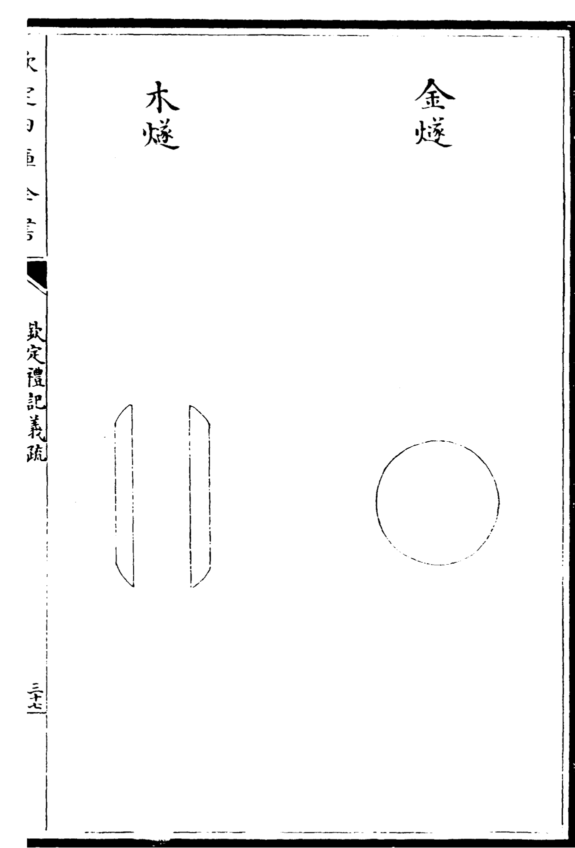


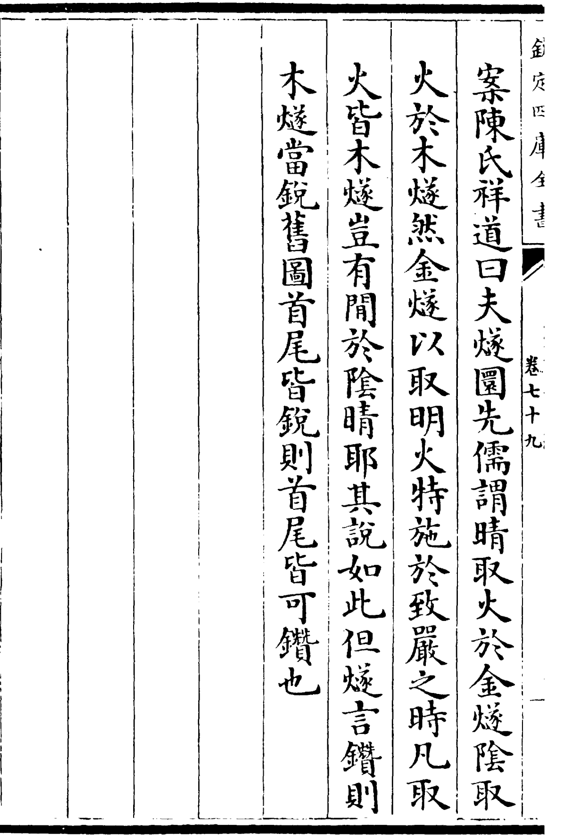
象環





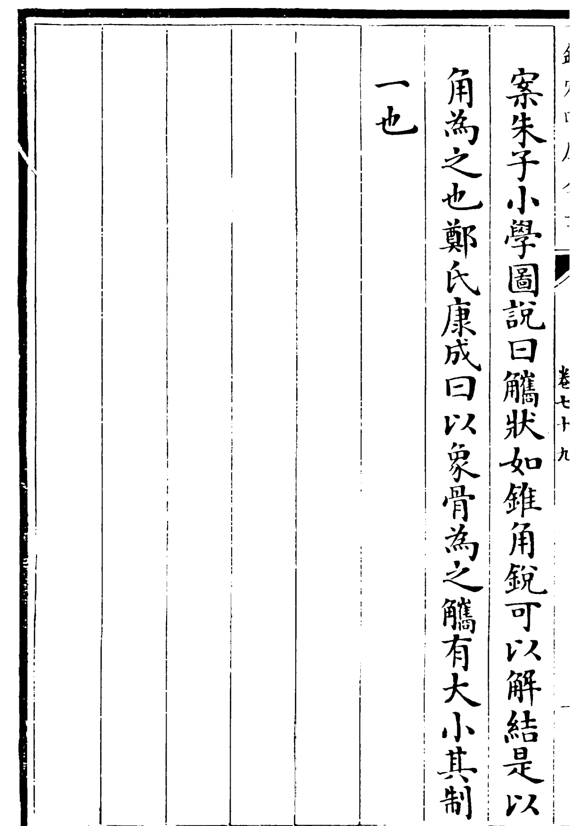
案爾雅肉好若一謂之環綦組蓋以青黒色之組為綬也孔子從大夫之後應德佩所謂大夫佩水蒼玉而純組綬也乃佩象環而綬以綦組故陳祥道以為聖人之謙德


金燧
木燧


案陳氏祥道曰夫燧圜先儒謂晴取火於金燧陰取火於木燧然金燧以取明火特施於致嚴之時凡取火皆木燧豈有閒於陰晴耶其說如此但燧言鑽則木燧當銳舊圖首尾皆銳則首尾皆可鑽也

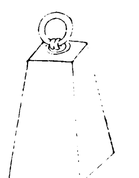
觿



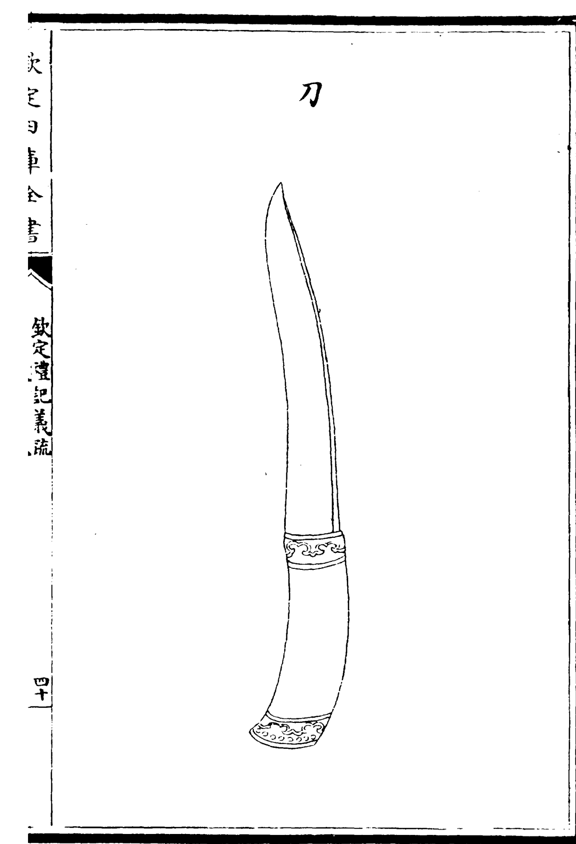


案朱子小學圖説曰觿狀如錐角鋭可以解結是以角為之也鄭氏康成曰以象骨為之觿有大小其制一也

礪

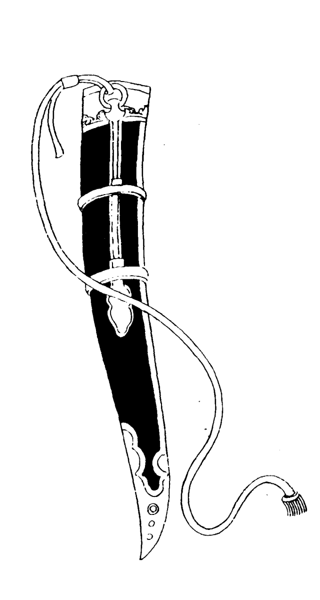


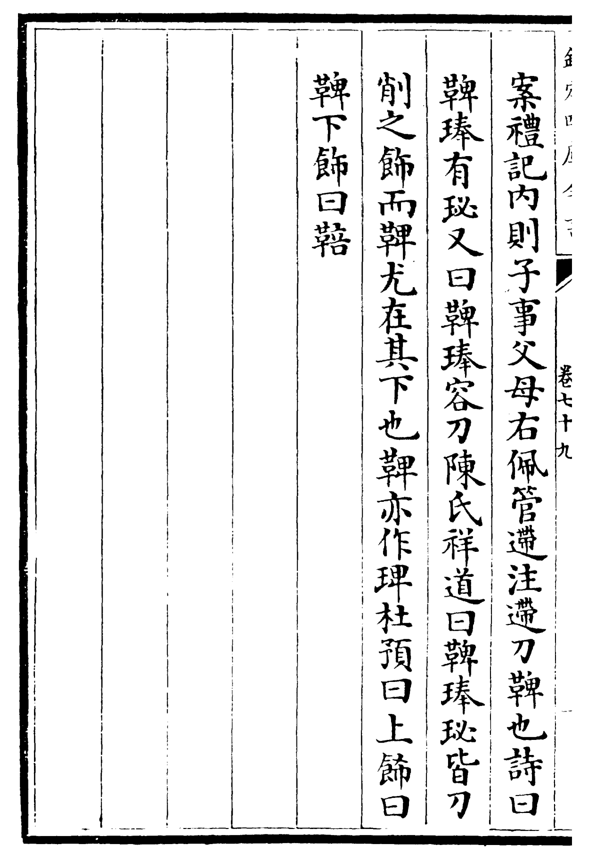
案朱子小學圖說曰礪磨石也陳氏禮書礪亦謂之砥孔氏安國曰砥細於礪


刀

案陳氏祥道曰築氏為削長尺博寸合六而成規桃氏為刃鄭氏曰刃刀劒之屬削今之書刀書曰赤刀大訓孔安國曰赤刀赤刀削少儀曰刀卻刃授穎削授拊鄭氏曰穎環也拊把也釋名曰刀到也其末曰鋒若鋒刺之利也其本曰環形似環也然則直而本環者刀也曲而本不環者削也據此則內則之刀當為書刀書刀則削耳蓋對文則曰刀曰削散文則削亦曰刀也

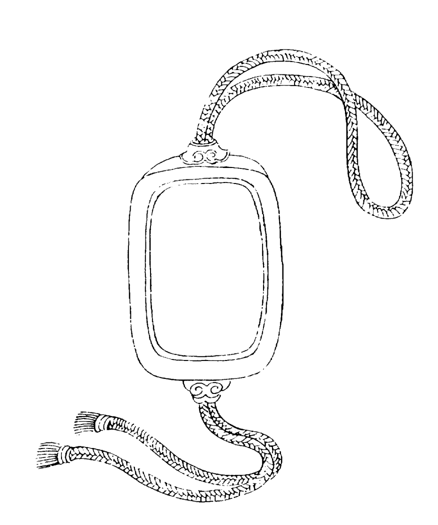
遰

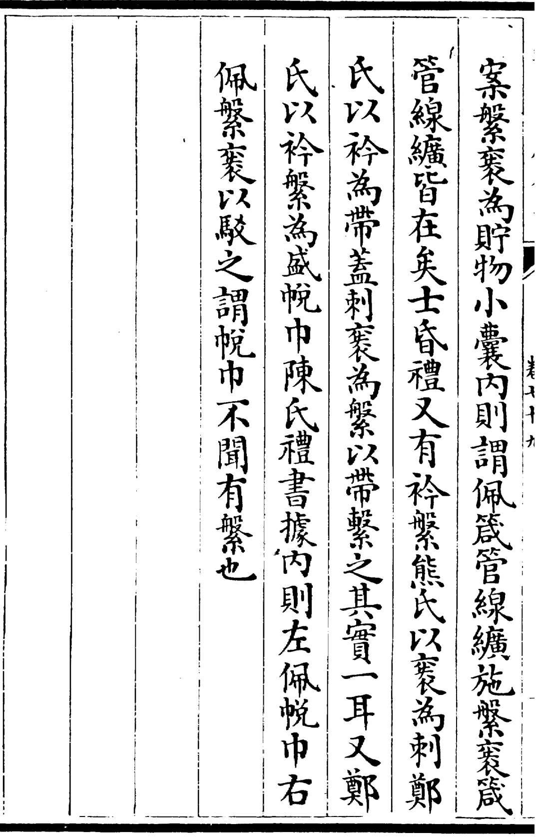




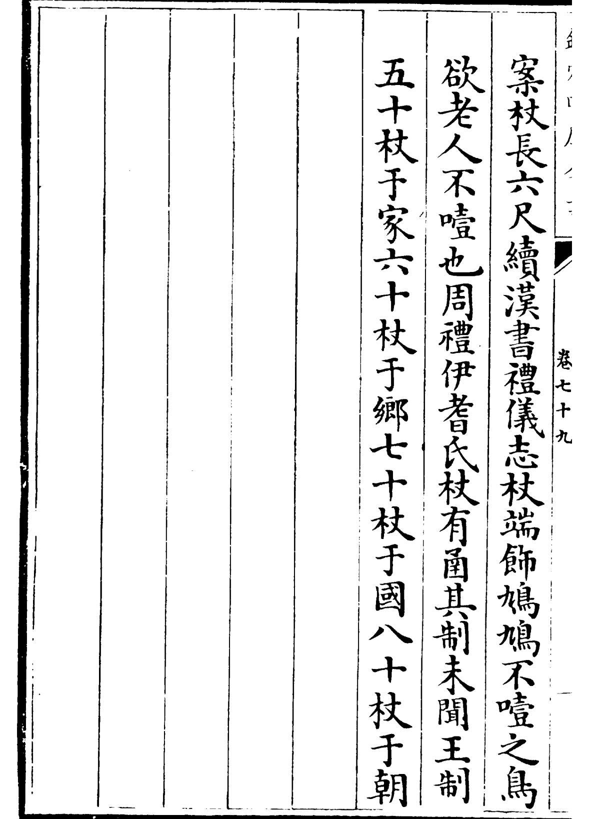
案禮記內則子事父母右佩管遰注遰刀鞞也詩曰鞞琫有珌又曰鞞琫容刀陳氏祥道曰鞞琫珌皆刀削之飾而鞞尤在其下也鞞亦作琕杜預曰上飾曰鞞下飾曰鞛

縏袠

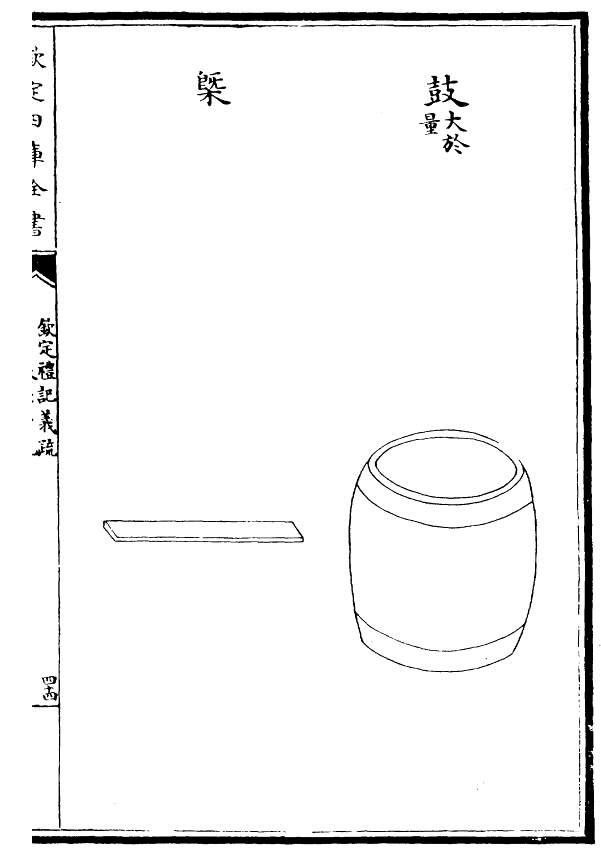



案鞶褏為貯物小囊內則謂佩箴管線纊施鞶褏箴管線纊皆在兵士昏禮又有衿鞶熊氏以褏為刺鄭氏以衿為帶葢刺褏為鞶以帶繫之其實一耳又鄭氏以衿鞶為盛帨巾陳氏禮書據內則左佩帨巾右佩鞶褏以駁之謂帨巾不聞有鞶也

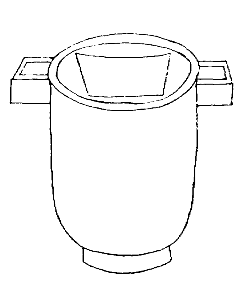
杖



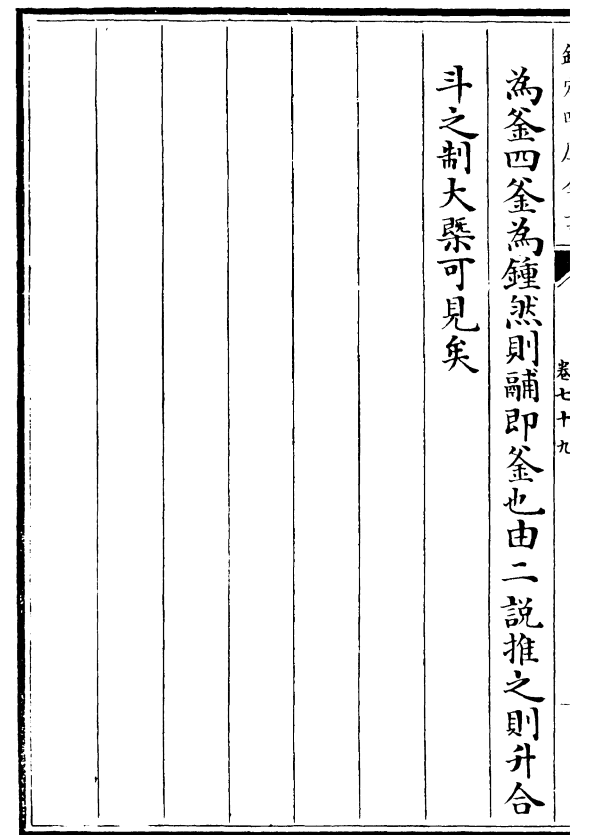
案杖長六尺續漢書禮儀志杖端飾鳩鳩不噎之鳥欲老人不噎也周禮伊耆氏杖有函其制未聞王制五十杖于家六十杖于鄉七十杖于國八十杖于朝


鼓
大於量
椞

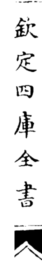

量
耳脣
口



案陳氏祥道曰㮚氏升豆鬴止於三漢律歴志五量起於黄鍾之龠以子穀秬黍中者千二百實其龠以井水凖其槩合龠為合十合為升十升為斗十斗為斛其法用銅深凡六寸方尺而圜其外旁有庣量之耳其上為斛其下斛底為斗左耳為升右耳為合龠其狀似爵其重一鈞又曰鼓容十二斛槩以竹木為之五量資之以平也又聶氏崇義曰㮚氏疏云鬴六斗四升晏子曰齊舊四量四升為豆四豆為區四區

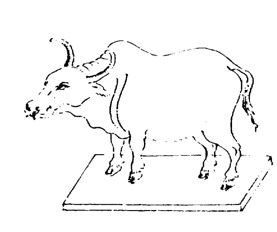


為釜四釜為鍾然則鬴即釜也由二説推之則升合斗之制大槩可見矣



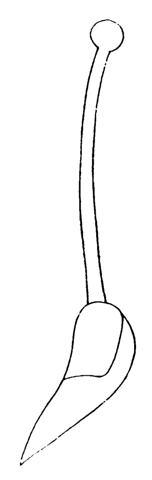
土牛

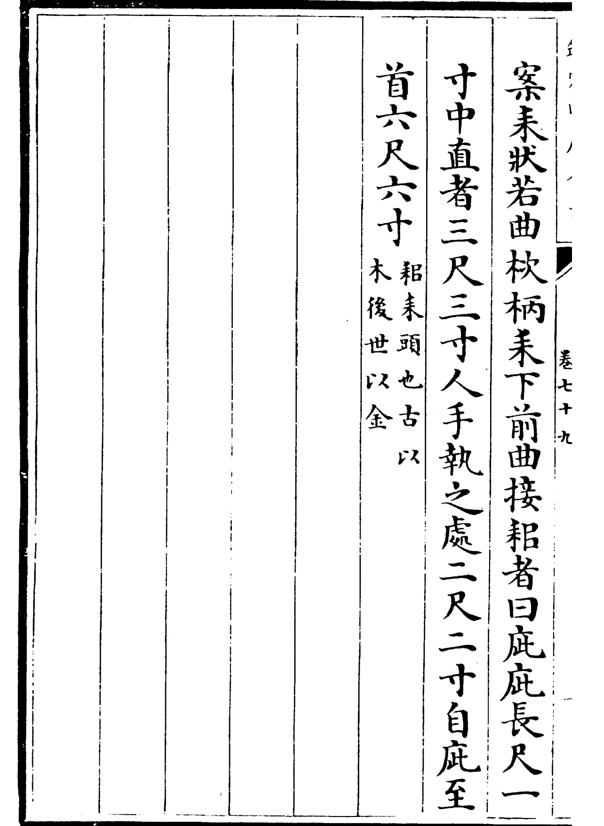




案陳氏祥道曰土勝水牛善耕勝水故可以勝寒氣善耕故可以示農耕之早晚月令季冬之月大難旁磔然後出土牛則出土牛驅除之終事也既乃告民出五種命農計耦耕事則出土牛又農耕之始事也後世土牛之法以歲之幹色為首支色為身納音色為腹以立春日幹色為角耳尾支色為脛納音色為蹄其説蓋有所傳然也

耒耜

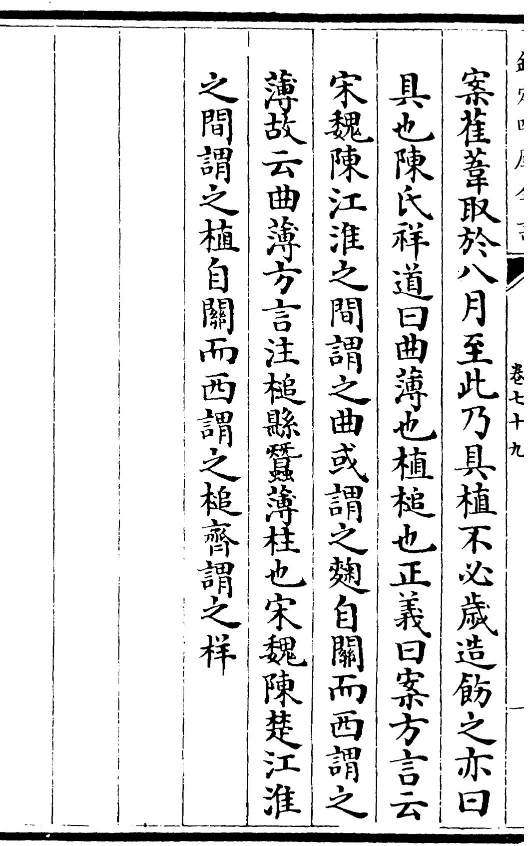




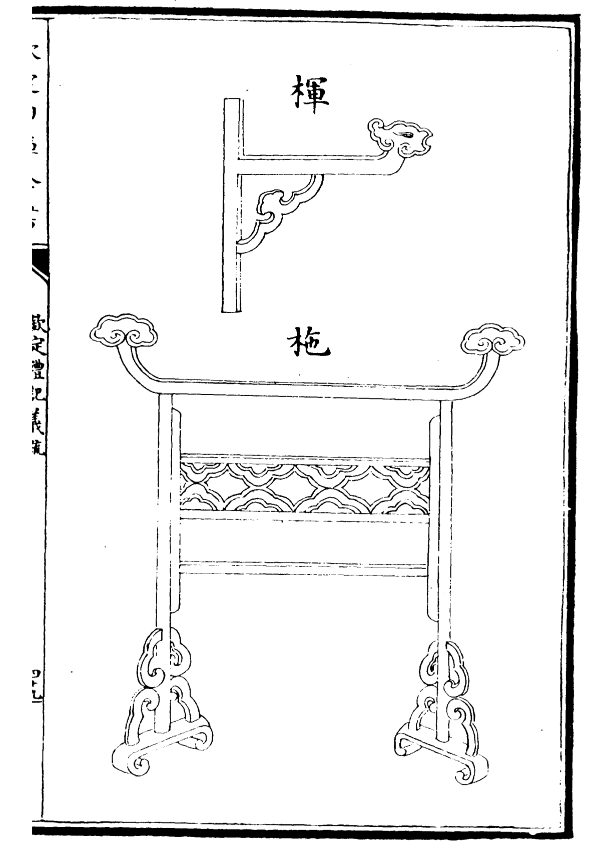
案耒狀若曲枕柄耒下前曲接耜者曰庛庛長尺一寸中直者三尺三寸人手執之處二尺二寸自庛至首六尺六寸耜耒頭也古以木後世以金

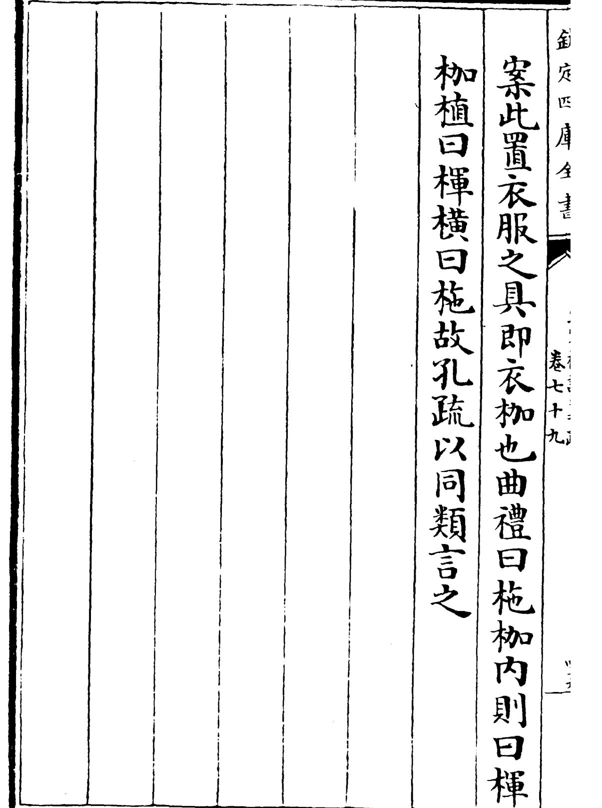
曲

植



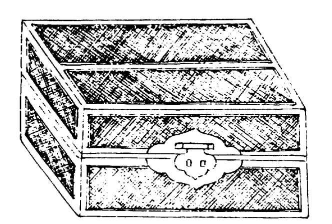
案萑葦取於八月至此乃具植不必歲造飭之亦曰具也陳氏祥道曰曲薄也植槌也正義曰案方言云宋魏陳江淮之間謂之曲或謂之麴自關而西謂之薄故云曲薄方言注槌縣蠶薄柱也宋魏陳楚江淮之間謂之植自關而西謂之槌齊謂之样


楎
椸

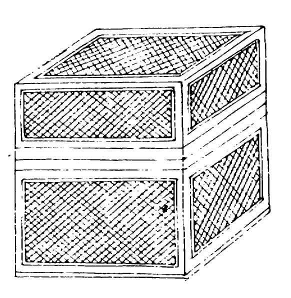


案此置衣服之具即衣枷也曲禮曰椸枷內則曰楎枷植曰楎横曰椸故孔疏以同類言之

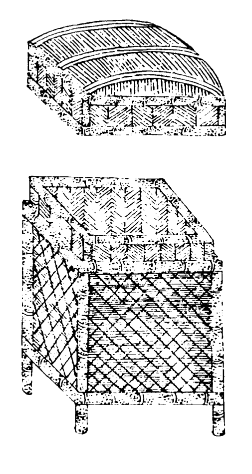
篋



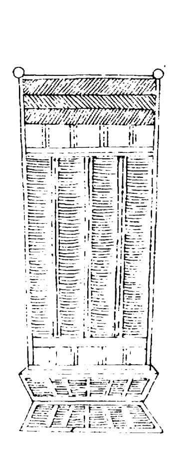
笥



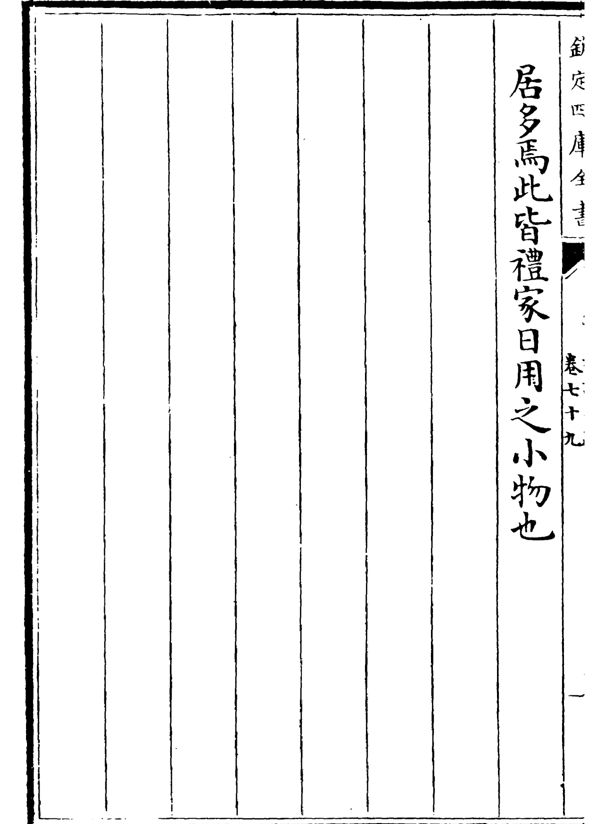
篚



筐



案士冠禮士喪禮俱有篋禮記亦言入學鼓篋篋者以盛物亦以受書也書曰惟衣裳在笥禮記亦云藏於篋笥是笥亦以盛衣者鄭氏謂隋方曰篋方曰笥隋者狹而長也廣長之制未聞　筐以竹為之長三尺廣一尺深六寸足高三寸士冠禮鄉飲酒少牢俱有篚且有上篚有下篚有膳篚有玉幣之篚有飲食之篚其用不同而其制則一也筐用於聘禮燕禮喪禮其形則方其所容則五斛其用則以盛黍稷米粟

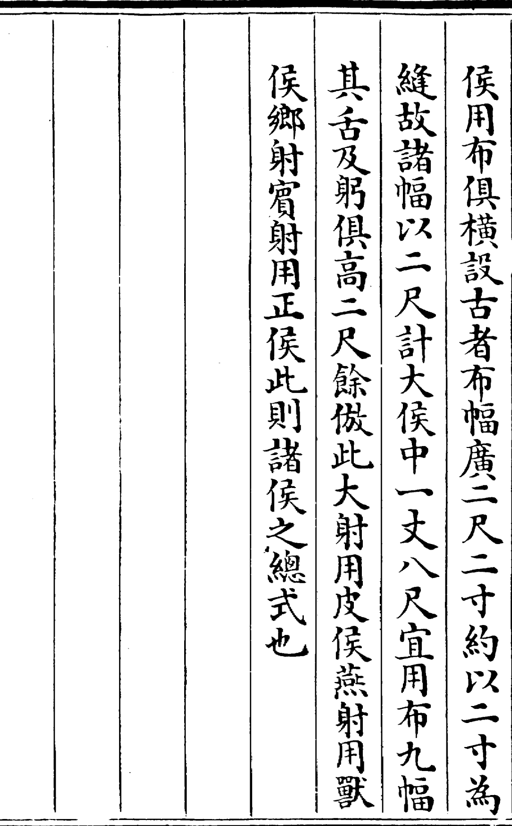


居多焉此皆禮家日用之小物也

侯

案侯制等威不同大小亦異然總而言之有鵠有中有躬有舌又謂之个有綱有縜有植居乎中者鵠也而周乎鵠者中也處乎中之上下者躬也處乎躬之上下者舌也綱所以持侯而繫於植者也縜所以籠綱維持侯者也植所以繫侯而豎於地者也侯道取於弓二寸以為侯中以大侯言之侯道九十弓二九為十有八則侯中丈有八尺也三分侯中而鵠居一則鵠方廣六尺也躬倍中大侯中一丈八尺上下躬各

三丈六尺半當侯中兩旁出侯中各九尺舌上下不同上舌倍躬廣七丈二尺以半當躬兩旁出躬各一丈八尺下舌出躬半上舌左右各出九尺當合躬三丈六尺通廣五丈四尺舌上下各有綱綱以繩為之韜於舌中上下綱左右各出舌尋上綱廣八丈八尺下綱以下舌半上舌計之廣七丈持綱之繯各廣寸其餘七十弓五十弓準此而減其各侯去地之數與總高之數各有差等所謂見鵠于參見鵠于干也凡



侯用布俱横設古者布幅廣二尺二寸約以二寸為縫故諸幅以二尺計大侯中一丈八尺宜用布九幅其舌及躬俱高二尺餘倣此大射用皮侯燕射用獸侯鄉射賔射用正侯此則諸侯之總式也

投壺圖

主席

矢釋於地

尊

賓席

矢釋於地卑則摘矢

觴豐

壺

中

馬

馬

西階上

瑟

東階上

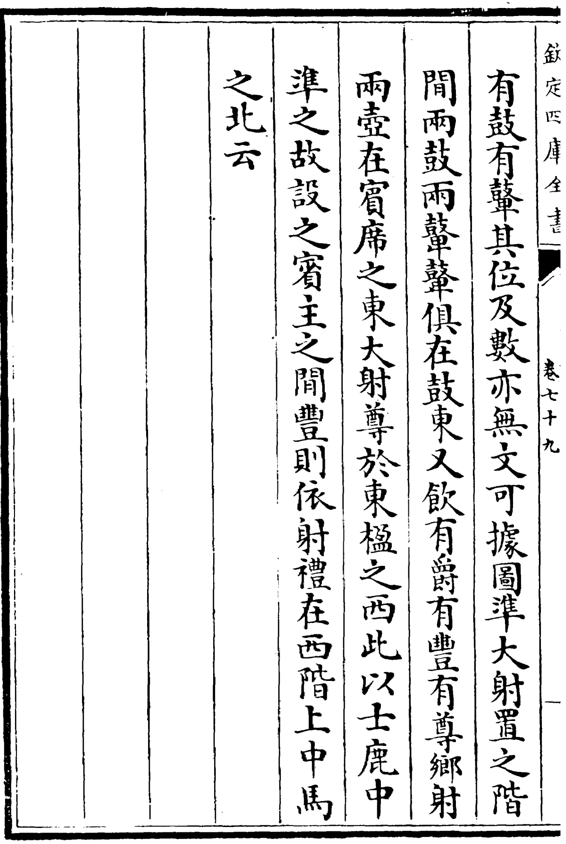
鼙鼙鼓鼓

賓黨

主黨

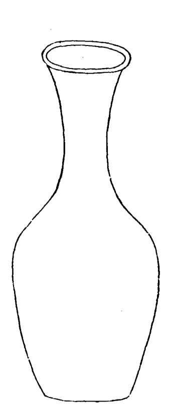
案投壺與射禮大槩相似據坐燕之後凡主請賓從設中實筭及奏貍首請行觴諸儀皆準射禮為之惟壺矢與弓矢有别故視射禮為少省然立馬請慶則又增於射禮之外矣其主賓之席亦異於射禮者壺在南投者必南鄉燕禮主人席阼階上去壺遠意主人請後當徙席賓東乃得南面並賓疏所謂與賓俱即席相對為偶共投壺是也據云即席共投則投時在席上矣故席與壺相去有二矢半之度也其主黨

賔黨繼投者記謂筭多少視其坐則兩黨亦有席在堂其去壺亦當七尺但無文可考耳至射禮之筭皆釋獲者主之此即主之以司射又射禮釋獲者皆在堂下此注謂司射在阼階上者射侯在堂下近門故釋獲必近其所壺在堂上則亦當於堂上釋筭也此皆其禮之異者若貍首奏以瑟據射禮瑟工在西階上之東此亦當然舊圖在堂下誤也瑟及工數亦當有隆殺但無可考故圖僅以一瑟槩之魯薛二鼓俱

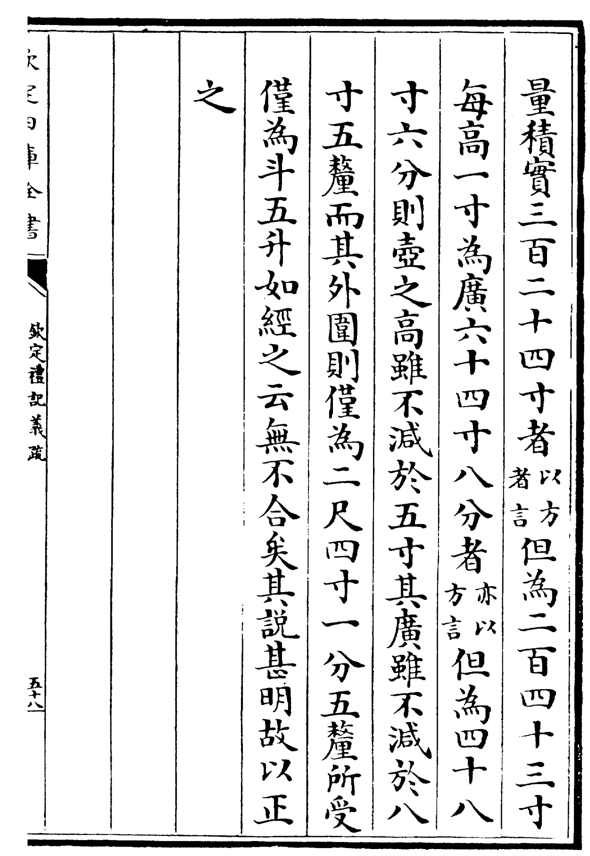


有鼓有鼙其位及數亦無文可據圖準大射置之階間兩鼓兩鼙鼙俱在鼓東又飲有爵有豐有尊鄉射兩壺在賔席之東大射尊於東楹之西此以士鹿中準之故設之賔主之間豐則依射禮在西階上中馬之北云

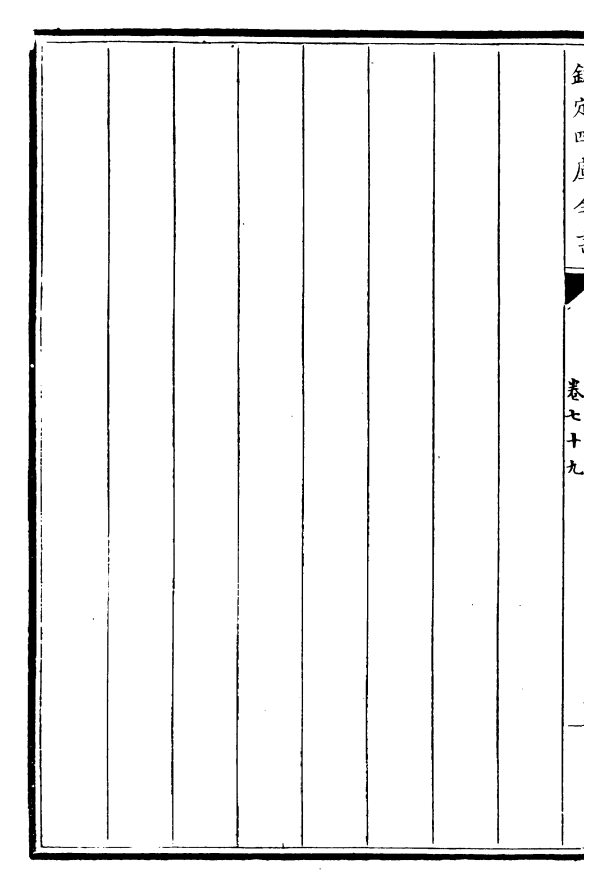
壺



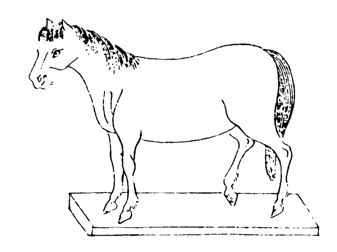
案壺尊皆無耳禮記亦不言耳舊圖有無耳者亦有有耳者意古制無耳有耳則係後人所增圖不加耳以從古也又經言其所容止斗五升而注乃以二斗釋之其異同之處疏說亦不甚楚楚據朱子云經之所言者圜壺之實數注乃借方體言之算法所謂虛加之數也若據方體所虛加以為實數遂定為圜壺腹經九寸而圍二尺七寸則為失之是當就此方形規而圓之去其四角虛加之數四分之一則二斗之

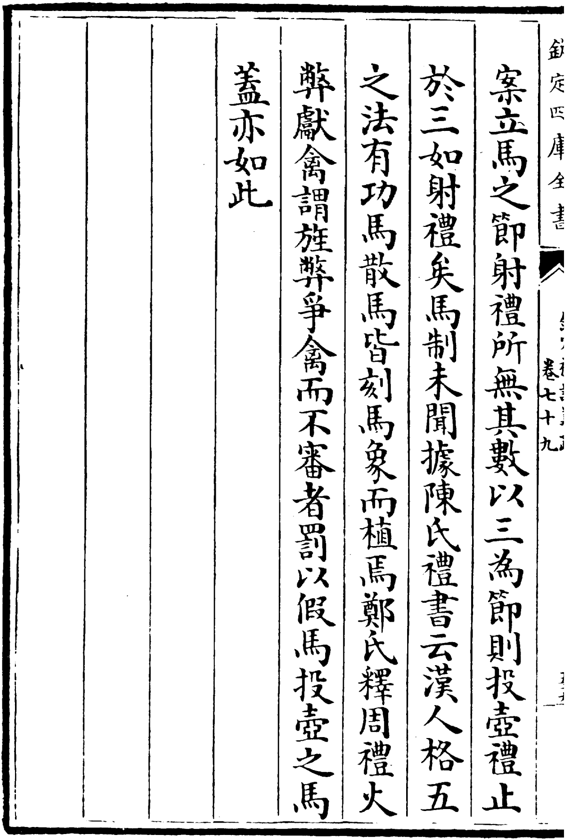


量積實三百二十四寸者以方者言但為二百四十三寸每高一寸為廣六十四寸八分者亦以方言但為四十八寸六分則壺之高雖不減於五寸其廣雖不減於八寸五釐而其外圍則僅為二尺四寸一分五釐所受僅為斗五升如經之云無不合矣其說甚明故以正之



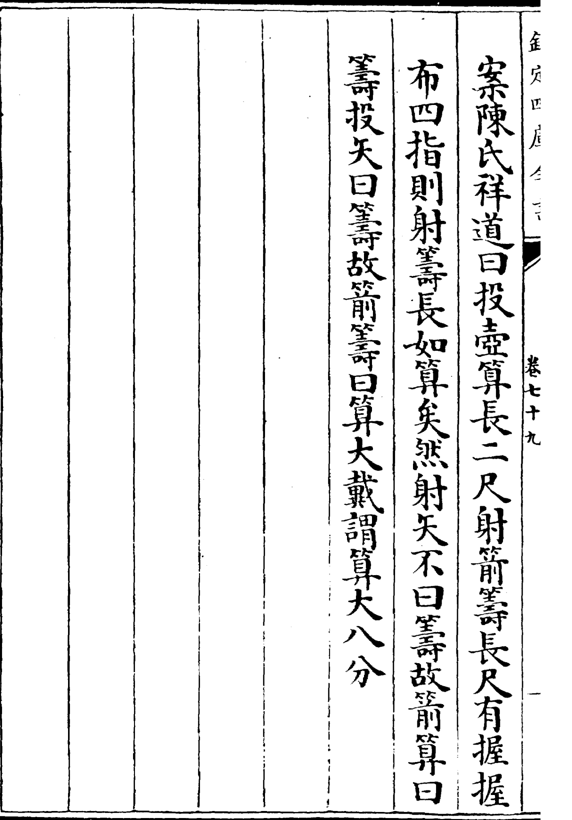
馬





案立馬之節射禮所無其數以三為節則投壺禮止於三如射禮矣馬制未聞據陳氏禮書云漢人格五之法有功馬散馬皆刻馬象而植焉鄭氏釋周禮犬弊獻禽謂旌弊爭禽而不審者罰以假馬投壺之馬蓋亦如此

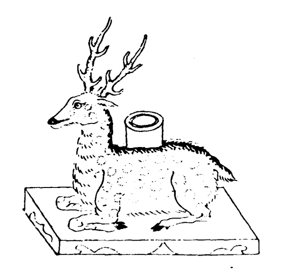
算



案陳氏祥道曰投壺算長二尺射箭籌長尺有握握布四指則射籌長如算矣然射矢不曰籌故箭算曰籌投矢曰籌故箭籌曰算大戴謂算大八分



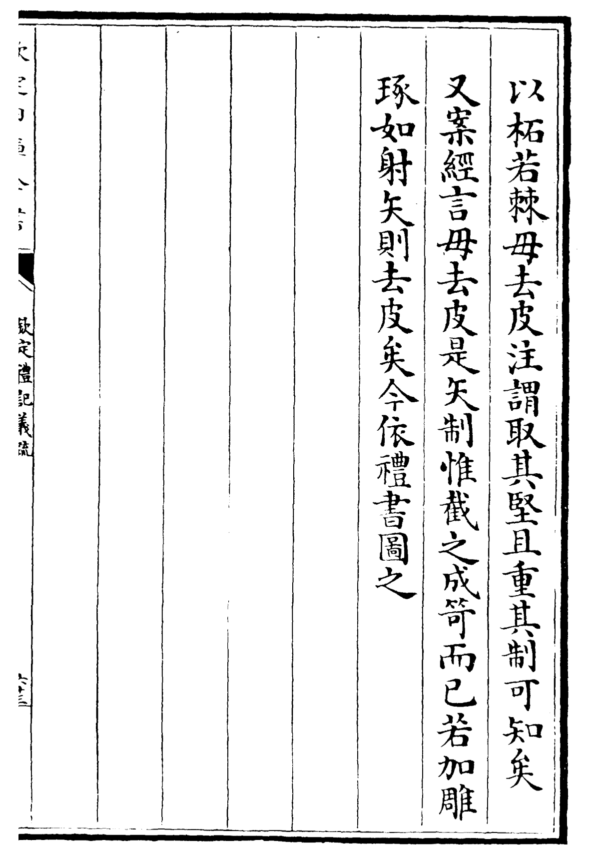
鹿中



案鄉射禮射用鹿中鄉射記曰鹿中髤前足跪鑿其背容八筭注云前足跪者象教擾之獸受負也疏云服不氏教擾猛獸有堪受負有不合受負者若今駞受負則四足俱屈又投壺禮孔疏云中之形刻木為之狀如鹿兕而伏鑿背盛筭舊圖云士之中長尺二寸首高七寸背上四寸穿之容筭深尺二寸

籌

案籌矢也聶氏圖投壺之地有三日中則于室日晚則于堂太晚則于庭各就日光為之矢以扶計四指曰扶廣四寸其長短之度各随其地之廣狹室狹矢長五扶則二尺也堂寛于室矢長七扶則二尺八寸也庭又寛于堂矢長九扶則三尺六寸也經度壺間二矢半注以為七尺者葢據堂上七扶三等矢之中者言之則室中當五尺庭中當九尺也矢又謂之籌算之多少如籌經言八算則二偶各四矢也經言矢



以柘若棘毋去皮注謂取其堅且重其制可知矣

又案經言毋去皮是矢制惟截之成笴而已若加雕琢如射矢則去皮矣今依禮書圖之

欽定禮記義疏卷七十九



總校官庶吉士臣侍　朝
校對官檢討臣李學錦
謄録舉人臣洪道濟
繪圖監生臣勵守淳